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A
SERMON

Preach'd before the HONOURABLE

House of Commons,

St. Margaret's, Westminster,

On Saturday, March 8. 1712.

BEING THE
ANNIVERSARY

Of Her Majesty's Happy

Accession to the Crown.

By Richard Newton, D. D. Principal of
Hart-Hall, Oxon.

LONDON: —

Printed by G. James, for JONAH BOWYER,
at the Rose in Ludgate-street. 1712.

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SERMON

Preached before the Honourable

House of Commons

Lunæ 10. diē Martij, 1711.

Ordered, **T**HAT the Thanks of this House
be given to Doctor Newton, for
the Sermon by him preached before this House,
on Saturday last; at St. Margaret's, Westmin-
ster; And that he be desired to Print the same:
And that Sir William Whitelocke and Mr. Row-
ney do acquaint him therewith.

OF His Majesty's Happy

PAUL JODRELL,
Clerk of the House of Commons



By Richard D. Principal of

Printed

LONDON:
Printed by G. James, for John Bowyer,
at the Rose in Ludgate-street.

1 PETER. ii. 17. the latter Part of the Verse.

Honour the King.



ST. Peter, in the beginning of this Verse, commands us to *honour All Men*; intimating, that we should acknowledge the Dignity of Humane Nature, wherever we find it: This is what our Saviour did not disdain to cloath Himself withal, tho' He was equal with GOD; and Man was of that Value in His Sight, that his Own Blood was not thought too great a Price for his Redemption. There is, therefore, in some Sense, an Honor due to all Mankind, which, when rightly given, will be likely to have a Good Effect; and which, consequently, those that delight in doing Good, will not fail to endeavour rightly to bestow. Thus, the Meanest amongst the Sons of Men, must have the Honor done him to be consider'd, in many Respects, as not inferior to Ourselves; as entitled to the same Benefits of our Saviour's Passion, to the same Hopes of future Bliss. Does he feel the Returns of Hunger, and Thirst, and Cold? So do we. Is he liable to Infirmities, to Diseases, to Mortality? So are we. And, if we are, in any thing, superior to him, we must

must remember, that it is God who makes us thus to differ. The Good Consequent hereupon, may be our Own Humility, and His Relief.

Thus again; the most Wretched Sinner must have the Honor done him to be consider'd as a Brother still; not to be Despis'd or Injur'd, tho' he may be Reprov'd or Punish'd: Whom we must endeavour to Restore, and whom therefore we confess to be of that Value that he should not finally be Lost: Over whom, if he repents, the Angels themselves will do him the Honor to Rejoice, as they will, to be Griev'd, if he does not. And so regardful a Treatment of our Imprudent Brother, may induce him to think That Virtue and Reputation worth his while to Recover, which he sees Another is so solicitous He should Redeem.

And if there is an Honor due to Those Men, who, by reason of their Poverty, seem Below Regard, and, of their Folly, not Worthy of it; it is evident, a much Greater Honor is to be given to a Person plac'd in any Eminent Station, because the Good he is capable of doing, by the Authority with which he is invested, is of a wider, and more diffus'd Extent, and will be so much the more effectually done, by how much better That Authority is supported by an Opinion of Wisdom, and Justice, and Courage, and Power lodg'd with him; or, at least, by a Deference suitable to such an Opinion. And tho' he should abuse his Power, yet the Reverence which is not due to the Man, must be paid to his Character, and whilst he fills the Place, he must receive the Honor. For, if a
Man

Man may be allow'd to withdraw the proper Respect where the Authority is misus'd; then must he be allow'd to withdraw it where he is Persuaded it is misus'd; then will Every man be a Judge When it is misus'd; then may follow a Contempt of what most deserves to be Honour'd, the most Usefully employ'd Power, as well as of what least deserves it, the most Oppressive Tyranny; then will flow in apace a Disregard to the most excellent Laws that were ever made; and to the most wholesome Discipline that was ever exercis'd; and, at length, to every thing that is Just, or Good, or Sacred.

AND if Honor be thus due to Persons of Figure, and Eminence, who are but Subjects, even tho' they should not be adorn'd with Virtue, there is still a much Greater Honor due to the King, if not as the Reward of Virtue, yet as the Giving it will occasion the same Good, and as the Neglect of giving it will occasion the same Evils in a much greater Degree. Whoso offers an Indignity to the Sovereign, Hath taken a Step towards Rebellion. He who approaches him without the Reverence due to a Prince, in time will use him without the Decency due to his Fellow-Subject. Men first presume to be familiar with their Prince; the Awe they should have upon themselves with regard to him wears off insensibly; then they begin to think of him Meanly; afterwards to speak of him Scornfully; and at last to use him *Vilely, as tho' he had not been anointed with Oyl.*

No w, if great Honor be acknowledg'd to be justly due to the King, tho' he should not have:

have Virtue, How great Honor is then due to the Sacred Majesty, to the Consummate Virtue of that most admir'd and belov'd Prince, whose Accession to the Throne of these Kingdoms we are here met together with Joy and Thankfulness to Commemorate? Who adorns the Crown she wears, with the Life she leads, and would take abundant Pleasure, if Those, before whom it shines, would vouchsafe to Imitate, what they content themselves to Praise. Who hath as sincere a Sollicitude for the Welfare of her People, as if they were her Children; and who, when they are as Dutiful, and as Affectionate as Children should be, no longer *weeps because They are not*. Who is a true Nursing Mother in her Care and Protection of the Establish'd Protestant Church; and as true a Daughter of it in her Compliance with its Doctrines. And if ever God regards what Men are doing here below; if the Devout Suppliant approaching his Tremendous Throne, with a pure Heart, and fervent Spirit, ever prevails with the Divine Goodness, as most surely he does, to Assist and Bless him, I think, without being suspected of any Intention to derogate from what very well deserves to be commended, we may attribute the Successes we have had, glorious as they have been, as much to the Piety of the Queen, as to the Fortitude of her Captains.

Having, I hope, made it appear, that Great Honor is to be given to the King, I shall, in the next Place, lay before you the several Ways by which He may be Greatly Honour'd.

THE King may be Greatly Honour'd,

First, By a due Obedience to his Authority.

Secondly, By the Advice of Those, who are, in any Capacity, admitted to give him Advice.

Thirdly, By the Fidelity of Those who are Intrusted, either with the Execution of any Office under him, or with the Dispensing any Royal Favour.

Fourthly, By a true Thankfulness for his Accession to the Throne.

THE King may be Greatly Honour'd,

First, By a due Obedience to his Authority.

SOME, without the least Occasion, have adventur'd to enumerate the Mischiefs a Prince may do, and yet be unaccountable to Man; presuming, that the Prince who fears GOD, and loves his People, will not be tempted to do Ill, tho' he is sure he may do it with Impunity. But I shall wave that Method, as knowing, that the Prince who fears GOD, and loves his People, will never have Occasion for This Defence of his Crown.

WERE there any Reason to apprehend, that Men were dissatisfied with their Sovereign's Conduct: Were there any loud *Complainings* in our Streets of Oppression from the Throne: And did the Disaffected no longer dread the Anointed Head they were prepar'd to violate: Then it might be necessary to draw out all the Forces of Argument we could get together, from the *Scriptures*, from the *Constitution*, from the *Nature of the Thing*, in order to restrain a rebellious People from sinning against their

their GOD, and from becoming the Authors of greater Grievances than they aim'd to redress. But, if, instead of This, we have much to Love, to Admire, to Praise, to Rejoice at, and to be Thankful for, the Common, Decent *Guard*, that Majesty should never be without, may be sufficient to attend it here.

AND, therefore, I shall content myself to say only, that the Obedience due to the King, is a cheerful Submission to his Authority in all things Lawful, and a patient Resignation to the Hardships he shall lay upon us for not complying with what we are persuaded is Unlawful. It is the Will of GOD, there should in every Nation be a Supreme Power; whoever has it, has GOD's Authority along with it; From henceforth 'tis GOD's Ordinance, and not Man's. GOD gave him this Authority indeed for Good; and so he ought to use it: If he does not, he Abuses it, we own, but does not Forfeit it; and GOD will punish him for the Abuse of it, but We must not.

To have such a *Notion*, as this, of Obedience due to the King; to resolve to *Exercise* such an Obedience whenever there is Occasion for it; and, in the mean time, so to *Behave* ourselves in our Lives, and Conversations, as neither to Do, nor Say any thing tending to derogate from Him, or from Those to whom he has committed any Authority, is to do him Honor.

WHAT then shall we think of those Men, who form absurd, inconsistent Schemes of Obedience, to countenance what they wickedly intend,

Intend, or to excuse what They, or their Forefathers have disloyally Practis'd? who acknowledge the King to be Supreme, and yet avow him to be the People's Servant? who own, that not One Act of Justice can be done to Any of his Subjects but by Virtue of His Authority; and yet assert, that an Act of Violence, which They call Justice, may be done even to Himself, Without it? who declare him accountable to Them, because he may do Ill, however he be ordain'd for Good; who, when they have usurp'd the Power they would punish, are likely to do More Ill, and yet not to be accountable but to God? Verily, if this is their *Notion* of Obedience to their King, 'tis such as will not do him Service; 'tis such as cannot do him Honor,

AGAIN, What shall we think of those Men, whose Loyalty fits so loose about them, who are so little habituated to the *Exercise* of Obedience to their King, that they are prepar'd to change the Government under which they are Protected, for Any Government by which they may be Advanc'd? Who, to satisfy a private Resentment, would even attempt to undermine the Throne, if the Person that stands near it, whom they Hate, or Envy, might be involv'd in the Ruin of it? But, these things ought not so to be. This is not to Obey, but to Rebel; not to Revere Dominion, but to Despise it.

AGAIN, What shall we think of those Men, who, tho' they do not exercise any immediate Act of Disobedience, yet peevishly, or insidiously endeavour to steal away that Reverence, and alienate that Affection from the Sovereign, which should secure a due Obedience to him?

How long shall Men evade, and defy the Statutes, and Customs of the Country where they live, and to which they owe their Peace; eluding the Intention of the Lawgiver, and sporting with the Sanctions of the Law, when they should Obey with Reverence what the Sceptre had once touch'd, tho' there had been no Penalty annex'd to it?

How long shall Men affront, revile, and asperse Persons eminent for their Authority, and Service to the Crown, in order to make them less useful to it in their respective Stations; pursuing them with odious Calumnies, and never-ceasing Clamour, not to be suffer'd in a Christian Nation, nor by a Rever'd Polity?

How long, in this Forward Age, shall Every Man think himself Wise enough to govern Kingdoms; arrogate to himself a Penetration into the deepest, and most intricate Affairs of State; assume the Liberty to judge of, and censure Political Proceedings; and be dissatisfied, and out of humour, that He is not employ'd to direct them better?

Lastly, How long shall weak Minds, tho' wishing well, have no Guard upon themselves, against self-interested and artful Men; be too Credulous of what they Hear; too hasty to Utter what they have fondly Believ'd; too careless to Undeceive those whom they have Misinform'd; And, in short, too little aware that many Reflections are uncharitable, pernicious, and disloyal, tho' they are True; tending to make Men disaffected to the King, as Supreme, and to Governours, as Those that are sent by Him? But, indeed, Such a Behaviour, as hath

hath been here describ'd, is not to Obey the King, is not to Honour the Father of their Country. *A Servant honoureth his Master, and a Son his Father.* If then he Is a Master, where is his Fear? If he Is a Father, where is his Honor?

I SHALL now proceed to make it appear, that the King may be Greatly Honour'd,

Secondly, By the Advice of Those who are, in any Capacity, admitted to give him Advice.

THE Wisest Prince, however Exercis'd in State Affairs, or however Intent upon the Common Good, is not able to act Alone; and the Wiser he is, the less will he choose to do it. He will rather be content, that Those about him should share the Credit of what is Useful to his People, together with the Blame of what is Unsuccessful.

To Advise a Prince, whether in Private or in Publick Council, is a solemn, weighty, momentous Task. Few are Admitted to that Honor, and few are Worthy of it. Whoever has Prudence, Vigilance, Faith, Courage, and Affection, He is equal to the mighty Undertaking. He has his Eye every-where; to Him the distant Connexion and Dependence of one thing upon another lies open: He is Watchful of proper Seasons, industrious, indefatigable, able to obviate and divert the insidious Approaches of Danger to the State, able to throw in timely Succours, and to supply sufficient Means of Safety: He locks his Prince's Secret within his Faithful Breast so fast, that neither His Confidence, nor His Inadvertence shall disclose it; nor Another's dextrous Artifice, or subtil Insinuation get into it. He, in short, sincerely Loves his Master, will Neglect his own Interest, Expose his Per-

son, Venture his Life to serve him; and will take Care, that he shall do nothing, by His Advice, that will not become a Just, and Good, and Wise, and Mighty Prince. This is He who is worthy to Advise, and sure to Honour his Sovereign by his Advice.

A PRINCE is never more Unfortunate, than when he has Those about him, that love Him not enough, and that love Themselves too well; who having Opportunities to make him Glorious, if they would faithfully use them to that End, do yet employ them to Aggrandize Themselves, and make Him Little. One while is He liable to be Deluded, by false Representations, to bestow his Favours where there is neither Virtue, nor Merit, nor Love to the Crown: Another while, to be Importun'd to recede from a Right Opinion, from a Proper Affection, from a Sacred Promise. Another while, to be Surpriz'd into an Immense Donation, of little value when 'tis Ask'd, but swelling, after it is Granted, into a Size exorbitant enough to Weaken the Crown, as well as to Astonish the Subject. Another while, to be Flatter'd into the Abuse of Power, to Violate the Laws, to Invade the Rights, to Force the Conscience, to Change the Religion of his Subjects. But what Effect must such Advice have upon those unfortunate Princes to whom it is given, and by whom it is taken? What Honor can it contribute to them? What Other Effect can it have, but to bring those Calamities upon them, which they who gave the Advice will not share? What plainer, what more deplorable Instance can we have of the pernicious Tendency of such Counsels, than

than what our own Age, and our own Kingdom have produc'd?

HAD a late unhappy Prince been so bless'd of GOD, as to have had Those Immediately about him, to whom all Religions were not equal; who would not have suited their Counsels to their Master's mistaken Zeal; who would not have insidiously misapply'd a Doctrine of the Establish'd Church, on purpose to destroy that very Church: or, had he listen'd to the earnest Applications of his Greater Council made to him with a Prudence and a Firmness that became the wisest and best Patriots; with an Affection, and a Decency that became the most dutiful and loyal Subjects; He might have been a Glorious Prince, and We a Happy People. Where such Counsellors attend the Throne, nothing can hurt the Sovereign if he listens to them. Where such Counsellors attend the Throne, He cannot hurt the meanest of his Subjects. For, if he makes a wrong Attempt, he stands Alone. Those who advise it, or approve it, Betray his Honor: Those who do not assist him in it, Guard it. If a Prince Asks Advice, only that he may have the Approbation of his Counsellor, and not his Opinion, he is a Weak Prince; and if the Officer Gives him his Approbation, and not his Opinion, he is an Unfaithful Servant. He is so far from being solicitous for his Master's Honor, that he does what in him lies, both to Expole him, and to Ruin him. This difficult Task is allotted to the faithful Courage of the upright honest Man: He must venture to displease the Person whom he loves. 'Tis easy not to offend where we affect but little.

AND

AND as the King may be Greatly Honour'd by the Advice of Those, who are, in any Capacity, admitted to give him Advice, so may He,

Thirdly, By the Fidelity of Those who are Intrusted with the Execution of any Office under Him, or with the Dispensing any Royal Favour.

In order to the Faithful Execution of any Office under the King, these Two Qualifications are absolutely Requisite; *Affection* to the Crown, and *Ability* to serve it.

MEN do not perhaps so often enquire what is suited to their *Abilities*, as what is Worth their Having; taking it, I fear, for granted, that Every man is Fit for Any thing he can Get. In the mean while, Those, who have employ'd much of their Time, as well as spent much of their Substance, in order to attain some Perfection in one particular Art, Science, or Profession, to which their Genius, and, it may be, some favourable Opportunities of Improvement have led them, do very well know, that no Man, without some previous Qualifications, either can be Fit for any Trust, or be likely to procure any Honor to his Prince in the Discharge of it. He who is not thus Qualified, will of Necessity be Defective in his Master's Service; and, in what Proportion, any Defect in Service shall retard, obstruct, or defeat the useful and well concerted Measures of the Prince, in the same is he under a Necessity of doing Him a Dishonor. And therefore, tho' it be not only allowable, but laudable, for any Person to Advance Himself by fair, and equitable, and honest Methods, yet, if, in order to this End, he shall attempt to fill an Employment to which he knows himself to be

be by no means Equal, excluding, at the same time, Another that is every way Fitted to Honour his Prince in it; his first Step is Unfaithful to his Sovereign, however Beneficial to Himself; and will lead him, who thus deceives his Prince, to as little solid Reputation in the end, as will accrue to his Prince who is thus deceived in Him.

AGAIN, if a Man undertakes an Employment without a True Affection for his Prince, without a sincere Purpose of doing Him the utmost Service that the Nature of his Office will admit of, The Second Step is as Unfaithful as the First. For, had not thus much been presumed to have been Intended, he had never been Intrusted. For whoever has a mind to distress the Affairs of his Sovereign, his Employment under Him gives him an Opportunity of doing it more effectually.

THERE is one, I think, so necessary a Concomitant of Affection, that it may well be doubted, whether Affection be ever there, where it is not, and that is Diligence. Nay, rather it hath, in some Cases, so near a Resemblance To Affection, that it may well be doubted, whether it be not the very Thing Itself.

Whoever Loves Heartily fears no Danger, feels no Trouble; there is a Pleasure in his Toil. Not to Use the Abilities we have, is the same thing with regard to the Service expected from us, as not to Have them. And Diligence is so much in Every Man's Power, that the Want of it can in No one be excus'd. He therefore, whom either Sloth, or Diversions, or Sensual Pleasures, or Different Pursuits shall hinder from

from Attending upon his Proper Employment, or make Unactive in it, either hath not a due Affection for his Prince; or doth not consider that all Success in His Affairs must do Him both Disservice and Dishonor.

It is wonderful to see how Industrious Some Men will be to Gratify their Envy, their Malice, their Revenge; to Promote their Own Interest; with That of their Dependants. How Laudable, how Beautiful would the same Assiduity appear manifested in the Faithful Execution of their Proper Business? Shall an irregular Passion keep all our Senses lively, vigorous, and brisk? and, shall not the Love of Duty warm us? Shall a Corrupt Affection summon every Thought, compare the several Means of attaining the proposed End, nicely prefer, and speedily apply what seems most conducive to it? And shall not the Desire of the Prosperity of our Country, and therein of the Honor of our Prince, make us intent, inquisitive, active, indefatigable? Shall a Zeal in Some to Perplex, to Endanger, to Subvert, exert itself with a keener Application, than a Zeal in Others to Regulate, to Protect, and to Establish? Those, who, by reason of their Integrity are oblig'd to be Open and Sincere, should, by their Affection, be dispos'd to supply the Want of Art and Reserve by greater Diligence. Those, who know they must not artfully infuse a vain Terror, nor propagate a useful Lye, should remember that it becomes them to use such Industry in their respective Stations, that Designing Men, who have recourse to these unwarrantable Practices, may have the less Power to do Mischief. 'Tis a Fatal

tal Calamity to any Constitution to have its Adversaries more vigilant than its Friends. How often will they have occasion to say, *behold an Enemy hath done This*, and have nothing to plead in their Excuse, but that *it was while They slept?*

THUS much concerning the Fidelity of Those who are Intrusted with the Execution of any Office. What comes next to be consider'd, is, the Fidelity of Those who are Intrusted with the Dispensing any Royal Favor. And here I must observe, that the same Qualifications, which are Requisite in the Person Executing the Office, should be always Requir'd in the Person becoming an Object of the Favor: *Affection* to the Crown, and *Ability* to Serve it. Neither of These Alone is sufficient. *Affection* giving a Man only a Desire to Serve, but not necessarily conveying the Power: *Ability* being only a Power to Serve, which may be also a Power to Disserve, where it is not directed by *Affection*. Where they are Both, the Royal Favor should be dispens'd as a Reward of having Acquir'd the Power to Serve; and as an Encouragement to Use it faithfully and affectionately; but never as a Return to a Promise of *Giving*, or to a Promise of *Doing* whatever shall be demanded. For thus Royal Favor may be distributed to the Disservice of the Prince, and consequently to his Dishonor. The Obtaining a Promise of *Universal Compliance* may be to his Disservice, because a Man may Usefully Disagree. A Rational and Conscientious Opposition, even to those who aim at the same good End, may be of advantage to discover

Prov.
xxiv. 6.

the most proper Means to arrive at it. And, the Design of a *Multitude of Counsellors, in whom, we are assur'd, there is Safety;* is, many times, that they should Differ before they Agree. The Requiring a *Payment* for that which should be Freely given, may be as Great a Disservice; because it generally supposes Unfitness. And This, both because Those who are so ungenerous as to Require it, usually seek after no Other Fitness but It; and because Those, who with great Industry, and equal Parts, and proportionable Expence, have made themselves Fit to Serve their Prince, either cannot be at a Fresh Expence for an Opportunity to do it, or will not stoop so low as to Comply with the Demand of it. And where there is Unfitness, it commonly produces Unfaithfulness. For when Men happen to be Employ'd that are Ignorant of the Nature of their Office, as they cannot adapt themselves to the several Parts of it with that Dexterity that is Requir'd; so, being well aware, that a Post fill'd with so notable Insufficiency cannot long be continu'd to them, they apply themselves to the Revenues of it with a Sagacity that is by no means to be Allow'd: In both respects Dishonouring their Royal Master, whilst they do not Usefully perform the Duty, and yet Exorbitantly raise the Emolument of the Office they Enjoy.

BESIDES, what was intended as a proper Reward of some evident Merit, or as a reasonable Encouragement to exercise, and improve some notable Talent, being made the Propriety, and Ornament of a Person that has Neither, must necessarily Dishonour the Prince, by giving the

the World room to suspect his Discernment, or his Equity. That he could not perceive what Deserv'd his Favor, or that he would bestow it where it was Not deserv'd.

But it may be said the Prince can suffer no Dishonor from hence, because His Eye can not reach to every one to whom His Hand is extended. The Person Intrusted indeed may, and is ready to take what Dishonor shall from hence arise to Himself. But here, tho' the Minister is Loaded, the Prince is not wholly Eas'd: But, as the One suffers a just Reproach for being an Unfaithful Dispenser of the Royal Favor; so, the Other is not perhaps without some Reflection in Employing so Corrupt a Servant.

I CANNOT think it of moment to say, that This is an Universal Corruption; nor do I believe it True. But if it Be True, it is no Argument that 'tis less Criminal, tho' it may be, that 'tis less liable to be Punish'd. And the Universality of it shews rather, that it needs a Remedy, than is an Excuse.

THE King cannot be in all those Places Himself where the Authority of the King is requisite; and therefore, where He cannot appear in Person, He must act by Deputation. And, in all Cases, what would not have been for the Honor of the King to have done Himself had He been Present, will not be for the Honor of the King to be done by the Person he Deputes, and Intrusts to Act for Him.

As long therefore as it shall be for the Honor of the King to Encourage Industry; to Promote Arts; to Employ every useful Talent; to Reward Virtue, Worth, and Excellency, Affection, or

Honesty ; so long will it be for his Dishonor to have a Trust of Dispensing Royal Favor upon These Accounts corruptly violated..

THE King would Blush, should his generous Heart be conscious that he was the Fountain of Honor in vain ; that all his Refreshing Streams, were diverted from their Proper Course ; and convey'd by Subterraneous Ducts into one grand universal Conservatory ; from thence to be issued out as Occasion shall offer itself ; whilst the Thirsty, in the Language of the Lamenting Prophet, most heavily complain, that they *must drink their Water for Money.*

Eam. v.
3.

Matth.
xviii. 32.

As a certain King in the Gospel, who would take an account of his Servants, sent for That Servant to whom he had *Forgiven* a great Debt, and said unto him, "*O Thou wicked Servant ! I forgave Thee all that Debt because Thou desiredst me : Shouldst not Thou also have had Compassion on thy Fellow Servant ?*" So might any King who had as freely *Given* a Subject any Eminent Employ, and the Power of Dispensing his Royal Favor, which he had abus'd, send for him, and say unto him, "*O Thou wicked Servant ! I gave Thee for thy Encouragement more than Thou couldst have desir'd of me : oughtest not Thou also to have had that Generosity towards thy Fellow Subjects as Freely to have Encourag'd all that Desert that could not but be taken notice of by Thee ? Is it for the Honor of the Father of his Country that Thou ingross'est All his Blessing ? Is it for the Honor of his Eternal Love that He hath not Another Blessing for Him that cries unto him, Bless me ; even Me also, O my Father ?*"

I COME now, in the *Last place*, to shew that the King may be Greatly Honour'd, by a True Thankfulness to GOD for his Accession to the Throne.

I SHALL not here enquire what Thankfulness is due to GOD for the Accession even of a Bad Prince to the Throne; because, That not being the Case of Those before whom I speak, and whom I am to exhort to the performance of the Duty, neither needs it be the Matter of my Enquiry. But thus much however I will adventure to say, that if there be as great Thankfulness due to GOD for the King *he gives us in his Anger*, as a Punishment of our Sins, and as a Motive to an entire Dependance upon Him, as there is for Any Affliction He is pleas'd to visit us withal for the same good Ends: Nay, if great Thankfulness be due to GOD even for a Bad Prince in this respect, that it would be a greater Calamity to a People to have no Supreme Power amongst them, and consequently to be left at Liberty to do whatever each Person should think fit, than to have the Worst King set over them that ever Reign'd, as I conceive, it would; then is there, in some respects, great Thankfulness due to GOD even for a Bad Prince. And, if it be allow'd me, as, I'm sure, in this Place, it will; that We, of This Nation, have the Happiness to be Govern'd by the Best Prince in the World; then must we look upon Ourselves as indispensably oblig'd to Honour Her Accession to the Throne of these Realms, and Her Preservation thereon, with as True a Thankfulness as we can possibly pay; even Such a Thankfulness as may engage Almighty GOD so far in our Favor

as to continue this Great Blessing to us for many Years to come. Nor have we, I think, a better way of being Truly Thankful, than

By Considering the *Greatness* of the Blessing we enjoy, together with the *Undeservedness* of it: And especially,

By Endeavouring to Deserve the Continuance of it, by our *Virtuous* and *Religious* Lives.

AND here, if there be great reason for every One of us to be Thankful for the Conveniencies of Life, which Each of us enjoys; if there is yet greater Reason to be Thankful for any Particular Mercies vouchsafed unto Any of us; how great reason then must there be for our best and most sincere Returns of Thanks for so Valuable a Blessing as that which affects a Nation? If we compare it with a National Calamity, and find, that we cannot, with any tolerable Patience, so much as Think of having our Laws and Customs chang'd; our Religion polluted; our Persons enslav'd; and a Stranger to reap what he has not sown, even the Fruit of Our Toil; we shall then not fail to have a right Sense of the *Greatness* and *Extensiveness* of that Blessing which reaches to Every one that is Defended from Violence; Protected in Liberty; Secur'd in the quiet Possession of whatever Providence has assign'd him; and Undisturb'd in the free Exercise of the True Religion he Sincerely professes.

AND if much be due to God from us, on account of the Greatness of our Blessing, how much more is due when we consider the *Undeservedness* of it? To be a Sinful People, and not to be Consum'd, is a great Mercy; and we ought to Adore the Forbearance that leaves us room to

Repent.

Repent. To be a Sinful People, and to have the Reward of Uprightness conferr'd upon us, is an Inestimable Favor; and we ought to Adore the Goodness of God who thus *poureth His Benefits upon us*. And the less we can presume that for *our Own Righteousness the Lord hath done This*, the more readily ought we to acknowledge, with a most pious Joy, and with the utmost Thankfulness that our Elated Hearts are capable of conceiving; and our *Mouths out of the Abundance of our Hearts of Speaking*; that it is, *because he had a Favor unto us*.

BUT alas! Inward Joy, and Outward Acclamations, tho' they are a Proof that we think Ourselves Happy, and that we Love and Honour the Prince that makes us so; yet are they not the Best Proof we can give, or will be expected, that we are So Truly Thankful, or that we ardently desire God should So Accept our Thanks, as to Prolong our Happiness. If we would be Truly Thankful, in a manner acceptable to God, and beneficial to Ourselves; in a way that will please Him, and assist our own Wishes of the Continu'd Prosperity of our Sovereign, we must be *Truly Good*. This is Duty, This is Service, This is Gratitude, This is Praise. Our own Virtue, as it will procure His Blessings, so it must return Him Thanks. Our Virtue will recommend our Piety. Nor, when we Pray for *Length of Days* to our Prince, will our Devotion Deserve to be regarded till we faithfully Perform our Duty, or sincerely Resolve to do it. To Deserve any thing at the Hands of God, is, strictly speaking, impossible for Those, whose Condition it is, when they have done all they can, to be still *unprofitable*
 Servants:

Prov.
xxviii. 2.

Servants. But yet our Virtue, and our Piety, are so regarded by God, as, by him, to be abundantly Rewarded; and to Entitle us to the Accomplishment of our Sincere Desires, even the Continu'd Honor and Prosperity of our Prince, The greatest of all Temporal Blessings. If, as the Wise Man assures Us, *for the Transgression of a Land, the Princes thereof are many*; then, as He also seems to intimate, *for the Righteousness of Those that dwell therein, the present State thereof shall be prolonged*. And so indeed it is very likely to be from the Nature of the Thing. For where there is *This Righteousness*, there every thing we do will have a Natural Tendency to advance the Honor and Prosperity of the Sovereign which we so passionately desire.

For where there is *This Righteousness*, there is Submission to the Higher Powers; Obedience to the Laws of Men for the Sake of God; no *despising Dominion*, nor *speaking Evil of Dignities*; a quiet Behaviour, and a peaceful Mind.

Where there is *This Righteousness*, there is an Openess and Simplicity of Address to the Throne, in those who have the Honor to approach it; an invincible Integrity, that can neither Flatter, nor Deceive; that would not Offend, and yet will adventure to Dislike what the Prince shall intend to his own Hurt.

Where there is *This Righteousness*, there is Fidelity in Trust, Affection to the Crown, a Zeal to serve it, a Just, and Generous Disposition to Reward the Virtuous, to Employ the Useful, to Promote the Publick Good, and thereby to Honour the King.

F I N I S.

